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HOLINESS,

THIRD EDITION.

—BY—

Thomas Wadlington,
Of Fulton, Ky.

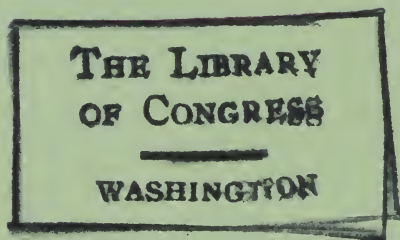
“But now being made FREE from SIN
and become Servants of God.
Ye have your fruit unto HOLINESS
and the end everlasting life.”

—Romans, 6: 22.

“Many shall be PURIFIED
and made WHITE
and tried.” Dan'. 12 : 10

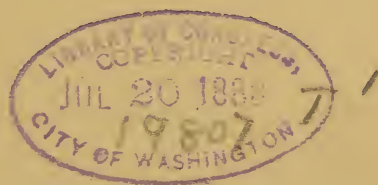
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HOLINESS.

THIRD EDITION.



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INTRODUCTION.

Dear Brother: This is the third Edition of this book, with some little additions to the last Edition especially in the 25th chapter you will find an account of how I was excluded from the Baptist Church !! for the doctrine herein taught!!!

I pray that it may be a blessing to you and to him that readeth, Amen.

Your Brother,

THOMAS WADLINGTON.

HOLINESS.

CHAPTER I.

CAN A MAN BE A CHRISTIAN AND NOT KNOW IT?

If I ask a man, Are you a Democrat? He says at once he is, and a simon-pure one too.

I ask another, Are you a Republican? He unhesitatingly says he is. I heard one poor old man, with his hair as white as wool, say he was a Repulican as "black as the devil." He seemed to have no doubts about it.

I say to another, Are you a Baptist, Brother? The answer comes in this way, Yes, sir, and a "Landmarker," too. Poor man! learn what this meaneth: To be "Landmark" Baptists in the truest sense is to be holy men and women in the Lord. Holiness is Landmarkism. The Examiner, of New York, was certainly right in one of its last April, a year gone, issues, when it stated that there were certain localities in the South which were "cursed with Landmarkism, so-called."

Now I come to one and say, Brother, are

you a Christian? And after some hesitancy he says, Well, I don't know—I hope so!!! Why, Brother, there is nothing so transforming as Religion. It changes the man inside and out. Can a man be a Christian and not know it?—born from on high and not know it?

Can a man be turned out of a dark dungeon and not know it? Can a man have his eyes opened that was born blind and not know it? Can a man be resurrected from the dead and not know it? If so, then he may be a Christian and not know it, as the regenerated man is compared to all these and more.

Hear the man of Uz: “I know that my Redeemer liveth.”—Job 19: 25. Hear Paul: “I know whom I have believed.”—2d Tim., 1: 2. St. John says in his 1st epistle, 5: 13: “These things have I written unto you that believe on the name of the Son of God, that ye may KNOW that ye HAVE ETERNAL LIFE.

If you, my Brother or Sister, can't decide about your condition spiritually, who can? Can any of your neighbors decide it? I fear not. Dear Brother, never rest until you can exclaim with the great Apostle: “The Spirit itself beareth witness with our spirit that we are children of God.” This is the “Landmarkism” we as a people are suffering for to-day—a living witness or testimony that we are the children of God.

CHAPTER II.

THE FLESH AND SPIRIT.

If indeed, there be really such a state as a pure spirit, and sinful flesh, as some teach, how may a converted man be distinguished from an unconverted man? What is the mark of difference? If the converted are servants of sin and can't live without sin, and sin all the time, certainly the unconverted can do no more. Then where is the difference—and what is the blessing or advantage in conversion, or the new life? An outward profession and baptism seems to be all there is in it. Why should we make any attempt at perfection if such a thing is an impossibility and a heresy to be punished by “the judges?”

If there be no such thing as perfection why do men object to the faults of their fellowman? Why do we blame our Brother for falsehood, if a man cannot “tell the truth the whole truth, and nothing but truth?” We should indeed, not be astonished at any kind of falsehood or failing of our Brother if he cannot be perfect.

Why is the young woman who dances at the picnic or in the ball-room arraigned in church before a preacher and church that object to perfection and excluded if she can't be perfect, for dancing? Every woman so offending and brought

before the church that objects to perfection, or preaches the doctrine of a "pure spirit but sinful flesh" should go to the trial, for she will be, tried and when her case is called, she should go up and make her confession of guilt, saying, "Yes, Brother preacher and Brethren, I did dance, but you know you said in your preaching, that we could not be perfect in the flesh, and that perfection was heresy—that the spirit was sanctified but that the flesh was not and could not be. Now dear Brethren it was not my spirit that danced, O, no, I am sanctified in spirit, but it was my FLESH that DANCED." And never in the world could that woman with ANY DEGREE of reason or consistency be excluded from the church.

My flesh is no more than my coat sleeve, which ever way my arm moves my sleeve will go. So with the flesh, which ever way the spirit goes the flesh will go. If it be a pure spirit the words will be pure and gentle. A pure spirit will take men to pure places, make them speak the truth in love, give good measure, make men charitable. A sinful spirit will make a man highminded, self-willed, soon angry, will take a man to bad houses, makes him dishonest in trading. "Every tree is known by its fruits." Talk to me about a man being angelic inside where none can see it and like the devil on the outside! What strange stuff is this? Will the common law excuse a criminal

on such an excuse? Can he say "I am a sanctified man in spirit, it was not me that killed the man but my FLESH done it (!)" Certainly no court would excuse the man on such a plea. But this is the doctrine of some churches.

"A sanctified spirit but sinful flesh(!) I find this doctrine common in parts of the South and West and very popular among the people known as Baptist "Landmarkers" so-called. Any sixteen year old boy might expose the fallacy of such Theology!!

Why the Book says if ye walk after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live. These Landmark Baptist who teach the doctrine of a pure spirit but a sinful flesh, are like the Laodicean church, they are "neither hot nor cold." Better be even "cold" than in this "lukewarm" state. They are certainly well described in the following lines of the poet.

"To good and evil equal bent

I'm both a devil and a saint."

The Spirit of inspiration never compares Christians to bats but to eagles. However these sinning saints are certainly more like a bat than any other bird nor beast. So with these Saint sinners, they are neither sinner nor saint. And very much like these birds they love to live in dark places—can't stand sun shine.

Religion, like smallpox, breaks out, will show on the outside, will control the hands, tongue, and feet. These "Landmark" Baptists have not got far enough from their sins, only to have them pushed out and lodged in the flesh where they do all this mischief. The sweet singer of Israel teaches a grander deliverance from sin. "As far as the East is from the West so far hath he removed our transgressions from us." Psalm 103: 12. Job says "Thou shalt *put away iniquity* FAR from thy TABERNACLES."

There is much in these words, "For he that soweth to his flesh shall of the flesh reap corruption." What is understood by "sowing to the flesh" but the way we trade and talk? We sow in our words, ways and intentions: if it be to the flesh the harvest will be a corrupt harvest, if to the spirit the crop will be life everlasting.

O, what will the end of these things be when "Holiness" has become heresey with "Land-markers?" Man that can't quit sinning pretending to serve God is like a well without water. The weary Arab sees a well in the distance, there are the palm trees inviting him to their shade, he is burning with heat and raging with thirst, and in an ecstasy of delight he urges on his fagging camel with all his might to reach the well, when there he alights and hastens to the curb, but ah! to his awful despair, he finds that the "well is

dry." He now must take up his weary pilgrimage to die in the desert. He is like a cloud that is carried about with a tempest—without rain. How often in time of drouth does one poor farmer say to another, it will rain to-day. O yes, we are going to have rain. The drouth has been a continual one, vegetation is all withering down, the corn blades are all rolling up, and famine from all appearances, seems inevitable. But still the farmer says we will have rain to-day. One of his neighbors who says he can't pay his rent and that he can't make a half of a crop, ask him why he thinks it will rain, who is pointed to a small black cloud in the West, that is rising and gathering as it comes, finally it stretches out to the North and South and the low rumble of the distant thunder is heard: both agree now that it will rain. They run to their houses and fix the guttering, set out their tubs and kettles and prepare everything for the rain. On the cloud comes with a great bluster and blow, and over it goes, but no rain! Instead of a rain there is a drying, withering, blighting wind that makes the earth dryer than before. These people that pretend to be Christians and can't "cease from sin" are like these clouds that are carried about with a tempest, they make a false show. They are like wells without water, that tantalize and deceive the weary traveler.

Why, my Brother, does Paul in 1 Thes. 5: 23

pray that the God of peace would sanctify wholly the Thessalonians and preserve them, soul, body, and spirit, unto the coming of our Lord, BLAMELESS, if it be impossible to be holy in this life?

Strange the notions that pretending Christians have of Holiness. One says, "If we were holy we would never die." While another says if we were holy and free from sin we could not live a moment. Like Holiness ever killed people(!) Or infants never die (!!).

Some seem to think that the Lord don't *fill* us with righteousness but measures out the Spirit like some folks measure potatoes (of whom I've heard, true or not, that illustrates the case). strike the measure with a crooked hame and turn the crook down: this is not God's measure. No. Hear it ye scoffers at the doctrine of Holiness—ye sinning Saints(!) ye half-filled Christians. "*Blessed are they that hunger and thirst after righteousness for they shall be filled.*" Not half way filled, but *filled*. If a man is filled with righteousness there is no room for unrighteousness. David said, "*my cup runneth over.*" The Lord required the Jews to bring a lamb without blemish to his altar, which they did for a time but falling away finally, they brought the sickly and deformed ones, and history has it that they even offered dead bodies on the altar instead of the best lamb in all the flock. O Brother, has not the church gotten to this to-day in our midst—waiting until

they die to get holy? They must serve the devil while they live but when they die, when their bodies become good for nothing but food for worms! then they give it to God(!) “I beseech you, therefore by the mercies of God that ye present your bodies a LIVING sacrifice holy acceptable unto God which is your REASONABLE service”

The Scribes and hypocrites in the time of our Lord's ministry did make clean the outside of the cup and the platter, while the inside was full of dead mens bones and all uncleanness. Now, modern theologian have *reversed* the man and got the good part on the inside, where none can see it, and the depraved part on the outside (!!)

CHAPTER III.

THE COMMANDMENTS.

Strange the idea that the church entertains regarding the keeping of the commandments—saying that we cannot keep the commandments. A preacher not long since said to me, “There is not a man on earth who can keep the commandments.” Why, then, were they given? Why all that fearful rocking of Sinai—that awful thunder and lightning, and the sounding of the trumpet, and the ascending smoke, and the giving of the law to Moses? Was all this gotten up as a meaningless show—to affright the Israelites? Can it be that God would give man a law that was beyond his power to keep, and then punish man for violated law!!!? Certainly not. Will a father deal so with his children? Not one.

The laws of the Government must be faithfully observed, and the transgressor, though he be the widow’s only boy, must pay the full penalty of the law.

Can we conceive of God as giving a law and not requiring strict obedience to His law? Must more than 3,000,000 of slaves “go free” on a certain day because a certain man decrees it? Must 300,000 men leave their homes and families dear as life to them and go into awful combat just

because the Nation calls? Must the young man hang at the rope's end just because the law says, "Thou shalt not kill"? And can we violate God's holy law with the excuse that we cannot keep the commandments? When we read "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength" it is our duty to so love Him, and when we thus love God we will love our neighbor as ourself.

But, say many, "We live under a new dispensation." What is the new dispensation, Brother? Hear it: The Old says, "Thou shalt not commit adultery." The New says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The Old said, "Thou shalt not kill." The New said, "Whosoever hateth his brother is a murderer." You see the difference in the dispensation in the above. Oh, Brother, love God with all your heart and the others are easily kept.

The reason the commandments are not kept is because we don't want to keep them. The young man said to Jesus, "ALL these have I kept from my youth up." Our Lord said, "Who-soever heareth these sayings of mine and doeth them not, shall be like the man who built his house on the sand." "If ye know these things happy are ye if ye do them."

Keeping the commandments is not perfection. Jesus said to the young man, "If thou

wilt be perfect sell that thou hast.” Now, young man, if you desire perfection keep the commandments—in the first place—and in the second place give up everything for God. Die to the world. Give up pride, the Holy Spirit can’t dwell in a proud heart. Give up revenge, malice, hatred, self-will. And then live to God—commune with Him by day and by night, and so “be ye also ready.”

“He that saith I know Him and keepeth not His commandments is a liar, and the truth is not in him.”—1st John, 2:4.

Oh! we must die to the world and its applause! Be crucified with Christ that you may live with Him. To die to sin is not an easy death, it is compared to crucifixion. But praise the Lord. The life that follows such a death is sweet, calm and peaceful.

CHAPTER IV.

"THE KINGDOM OF HEAVEN."

Our Savior, while on earth, said that "The Kingdom of Heaven is IN YOU." And He compared it to what? Not to a melting snail, nor to smoke out of the chimney, nor to the morning cloud, nor to the early dew, all of which soon passeth away. True, the above things are much like the profession of some people's religion—soon gone.

He compared the "Kingdom of Heaven in you" to a grain of mustard seed, and to leaven. The grain of mustard seed is very small and grows in the East, it is said, to a great size. The leaven has a permeating, prowling, searching, changing nature, and ceases not this until the whole lump is leavened

Unto what did He compare the child of God? To a bat that lives in dark rooms and caves of the earth? To an owl that flies in the night? Not so, though many of our Brethren and Sisters in the churches are like these cave bats and night owls! The Lord have mercy on such birds that fly in the night and move in the dark! !

He compared the child of God to the eagle—the eagle that flies higher than any bird. There is a tradition of this bird: That every ten years

he becomes weary of the desolations of his Alpine home, and, turning his eye to the sun, flies sunward until his strength is gone, when he falls into the sea and molts. Again after ten years he, becoming weary of the desolations around him, attempts to fly to the sun, when he again falls into the sea where again he molts, and so on until he is a hundred years old when he falls to rise no more. Brother, did you ever, like the eagle, attempt to go to the Son (Jesus)?

Look about you—you are more desolately environed than the eagle on the Alps. The cries of the suffering and the dying are on every side together with the graves of the dead.

Death assumes a thousand shapes and hallows no day!! Sin is a serpent of many heads and creeps through all these mountains and rocks of desolation with a million bloody hands and feet, and eyes as red as the flames of perdition.

Learn a lesson from this bird and get up closer to Jesus. Fly high, Oh! fly high, Brother! "They that wait on the Lord shall mount up with wings as eagles." Isa. 40:31.

We are told to add to our faith virtue, knowledge, temperance, patience, Godliness, brotherly kindness and to brotherly kindness charity, which implies a consummation—an end not of grace but an end in grace.

We all admit that God is omnipotent and then

destroy this faith when we deny that He is able to save us from all sin.

The doctrine of christian perseverance is very strongly taught in the above comparisons, and the doctrine of perseverance is the foundation of Holiness. Hence John says, "Every one that hath this hope in him purifieth himself even as he is pure." 1st John, 3:3.

CHAPTER V.

CONSECRATION.

Consecration is the last stage through which we pass to enter (and obtain by faith,) the sanctified state. While I would not attempt to tell the very day of my conversion, I can tell, and do know the very day and place when I was consecrated to God. On the 13th of Dec., 1885, one quiet Sunday evening, I made the offering unreservedly and wholly. I gave myself to God, soul and body, for time and for eternity. O, blessed be His holy name, how happy and contented I have been since! I often think of Jacob's "Vow," and of the command, "Present your bodies a living sacrifice." I am often surprised at myself!! Once the world and the things of the world engaged my mind to such a fearful and dangerous extent—now so dead to the world and the things of the world. "I am dead to the world—nevertheless I live; yet not I but Christ liveth in me."

Now, dear Brother, it is not right common for men in the midst of health, friends, flattery and prosperity to go into the state of consecration. Driven from home as Jacob was, sleeping in the open air, with a rock for our pillow will often help us to ascend the ladder that Jacob saw—consecration is one of the rounds. Afflictions are sometimes another means. Praise the Lord for

“sweet afflictions.” It was on coming back to health that I love God so much as to give Him all, Brother. My altar burns since that day. Some people’s altars are as cold as Baal’s on Carmel. While they, like Baal’s worshipers, cry out, “O, Lord, hear—hear us—hear us.” If you want your altar to burn, give all to God and the fire will fall, and the people will be convinced, if not converted.

The road to glory never seemed so short as it has since this offering. It seems as if heaven had extended its corporations and made us a part of the same—and we were surburbans of glory. I know that this is “heaven’s border land.”

Consecration might be taken for sanctification, as there is a wonderful degree of similarity existing between the two. They, like twin sisters, go lovingly together to glory. Really, I believe consecration to be all sanctification is—faith excepted. But consecration might have sin—not active, but passive, which is removed by faith in the power and will of Jesus to save us from all sin.

I verily thought often, while in the consecrated state: “Is it not sanctification?” But now I know it was not, because I did not believe that Jesus was able to save me from all sin—and able to save me all the time.

Afflictions, I know, helped me into this blessed state. St. Paul said that they (afflictions)

work out for us a far more and exceeding weight of glory—consecration is the tent—sanctification is the manna.

To consecrate is to dedicate solemnly to Almighty God—to set apart to a holy purpose. Brother, come closer to God in this way. Give your body, as well as your soul, to God. . . . Glorify Him in your souls and bodies which are His. A living sacrifice, HOLY acceptable, is what our Lord wants—make it without delay. If we had a thousand bodies it would be an offering too small when compared to what Jesus suffered for us. Consecration is not a hard work. The devil will likely persuade you that it is an impossible thing to give your whole soul and body to God; and also try to make you think that if you made the offering in the morning, by night you would be back to his dirty work, and so awe you from the attempt. But, my dear Brother, you believe God rather than the devil, and “present your bodies a living sacrifice” to God, HOLY and acceptable, which is your reasonable service.

CHAPTER VI.

EXAMPLES OF CONSECRATION.

For Moses said, "Consecrate yourselves to-day in the Lord, even every man upon his son, and upon his brother, that he may bestow a blessing upon you this day."—Ex 32 : 29.

You see, Brother, that a blessing was to be the result of this consecration.

"Seven days shall they purge the altar and purify it, and they shall consecrate themselves." Ezek. 43 : 26. After this consecration the priests were to make their offerings and had the promise of being accepted. See next verse.

And Hezekiah answered and said, "Now ye have CONSECRATED yourselves to the Lord, come near and bring sacrifices and thank-offering into the house of the Lord"—2ch., 29—31. Here was another instance of consecration to the Lord. The consecrated brought offerings to the Lord (as the word implies), in the prophetic dispensation. In the present dispensation we have no priest on earth as was Aaron to bring our offerings to, to atone for our sins, and as an offering for and sign of consecration. But we can go to Jesus by faith and make the offering of soul and body for time and for eternity. This is the offering He requires. A body living—holy and acceptable, which is but our REASONABLE service.

CHAPTER VII.

HOLINESS.

What is holiness? Here is the great question—the most important question—for the Word says that without holiness no man shall see the Lord. If it had said without baptism none shall see Him, we might contend about it as some do—but it don't say so. I repeat the question, What is H - O - L - I - N - E - S - S ? Holiness I believe to be this in the heart of man: To have every passion and temper and disposition and desire in meek and humble subjection to God's holy will. To say in all things, Thy will, O Lord, not mine be done. To love the Lord thy God with all thy heart and thy neighbor as thyself. To take pleasure in infirmities—in reproaches—in necessities—for Christ's sake. To be gentle and meek to all men under all circumstances and at all times. This kind of holiness in the heart of man changes the body. His hands, his feet, his tongue, are all the instruments of righteousness unto holiness—His BODY is a "TEMPLE—a HOLY TEMPLE"!! in which God designs to dwell—with the Son of His love, and the world's redeemer. Brother, is God really and truly dwelling in your body?—if so it is holy—for God can't stay where sin is. "If Christ be in

you, the BODY is dead BECAUSE of SIN.”—Rom., 8 : 10.

If the church is not contending for holiness, for what is it contending? The point at issue will never be reached until we as God’s people come out and contend for Holiness, which means sanctification—perfect love—charity. There and then the victory will come to God’s people.

The Revolutionary Fathers fought many battles before they knew for what they fought. Finally, after many months hard fighting, when the Declaration of Independence was signed—with the name of John Hancock at the head and that of George Walton at the tail—the issues of the war were met. They fought for “Liberty.”

In the late war of secession, many hard battles were fought before the point at issue was reached, but finally when Abraham Lincoln declared that on a certain day the slaves should all be free. Armies fought no more uncertain battles but they knew for what they warred.

Now the church in many places has been, and is to this good day, warring an uncertain warfare!! What must be done? What are we contending for? A partial deliverance from sin? No. Let us contend for full salvation—“Holiness”—write it on the banner of every soldier. The high priest wore it always between his eyes—“Holiness unto the Lord,” and with such an ensign, in the name of the Lord, the world will be

converted. Not long since I was requested to preach in the town of Dyersburg, Tenn., on the subject of sanctification. The announcement was properly made in the Gazette, the paper of the town, and lo and behold! when the day came and I had gotten there to fill the appointment, I was informed by one of the Deacons that there were objections to that doctrine being preached in their church house!!! and I was dependent on the Y. M. C. A. for their hall, which was freely granted. But I wonder much what kind of doctrine they have preached within that house—if they can't stand to hear Holiness?!!

Any Baptist church that is afraid of the doctrine of holiness—sanctification—has departed from the faith.

The command in the Old Testament was, "Be ye therefore perfect even as your father in heaven is perfect." He taught the disciples to pray, "Thy will be done on earth as it is done in heaven." If the above passages mean anything they mean all that is expressed, if not, they mean nothing.

A good brother said to me not long since, I wish you would come and preach some for us, for we have members who are living in adultery and some of the members know it; and besides all this, this man is one of the leaders in the church—going as messenger to the Association!! Oh, what a picture, Brother! This is uglier than mor-

monism. May the good Lord deliver us and save such a one from the lake of fire and brimstone. St. Paul is very plain in his words to Timothy, concerning these despisers of those that are good, and of the unholy. He says, ‘For of THIS SORT are THEY which CREEP into houses, and lead captive SILLY WOMAN laden with sins, led away with diverse lusts!!! See 2nd Tim. 2:6. A popular doctor of medicine said to me, “Sir I would have my right hand taken off before I would be guilty of things that the members of a certain church are guilty of.” Now, Brother, is it strange that such people should object to sanctification or holiness? Not at all.

Some people are like the Arkansas negro is said to be—very religious but having very little morality. Religion that don’t make us moral is certainly a very poor kind. This is the same in kind with that that has a pure spirit but sinful flesh!!!

Many of our brethren are continually urging us to go on to perfection, but no sooner are we arrived there than the cry of “heresy” is raised, and we are anathematised as unsound in the faith and good for nothing but the fires of their indignation. O, Lord, open their eyes that they may see.

I verily believe some object to the doctrine of holiness, or sanctification, because the Methodist teach the same in part. Such preachers

should think awhile, for they teach Methodist doctrine when they teach that our Lord left Joseph's tomb on the morning of the third day. The Methodists teach the same all over this land. But a short time since I was accused by one of my brethren, so I was told by another, of preaching Methodist doctrine because I had said I believed that the rich man fed Lazarus. I suppose the good Brother had heard some Methodist preacher say something similar and he just concluded that that was Methodist doctrine!!! So much for ignorance.

My dear Brother, I would not lead you astray for all the world; hence I plead with you, and with all that love our Lord Jesus Christ, never to be contented short of "Perfect Love"—of "Rest" in Jesus. "We that believe do enter into rest."—short of holiness without which no man shall see the Lord.

CHAPTER VIII.

HOLINESS, PROPHECIES OF.

“We have also a more sure word of prophecy whereunto ye do dwell that ye take heed.”—2 Pet. 1 : 19.

Peter says we do well to take heed to the word of prophecy. Did the prophets say anything about this holiness or sanctification? We will see, Brother.

Daniel said: “Many shall be purified and made white and tried.”—Dan. 12 : 10. Many, he says MANY, shall be made white; but how many? None can tell.

“And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”—Mal., 3 : 3.

“And I will turn my hands upon thee, and purely purge away thy dross, and take away thy sin.”—Isa., 1 : 25.

“Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I cleanse you.”—Ezek., 36 : 25.

The above prophecies plainly teach that many shall be made white—purified—sanctified.

One says they shall be purified as silver and gold; another that they shall be sprinkled and cleansed—the elements used being fire and water. The Holy Spirit is intended thereby certainly, as it is compared both to fire and water.

“Purifying the sons of Levi as gold and silver are purified” is conclusive evidence that there was good in these sons of Levi. Not so with the unconverted, for he is said to be DEAD and BLIND. He that is dead hath no life—the blind cannot see.

CHAPTER IX.

SANCTIFICATION.

Charles H. Spurgeon (B.) of London, says: "To be made holy is a heavenly boon. To be sanctified is as great a favor as to be justified. Purity of heart is to be had by believing in the Lord Jesus Christ." Is not this good news? See sermon in "Examiner" of New York, of August 26th, '86.

When writing on this subject some months ago, I had not claimed the blessing of sanctification. But now, all honor to His glorious name, I trust my Lord for full salvation. I feel that there is power in Jesus' blood to cleanse and keep me from all sin. Brother, pray don't think this strange or call me wild. Why should it be thought a thing incredible that the Son should make us free? Well may A. B. Earl write of the "rest in faith" or John Bunyan of "Beulah's land" and of the country on his way where the sun shines all the time. David wrote well when he said, "He maketh me to lie down in GREEN PASTURES. He leadeth me beside STILL waters." What less could Paul have meant than sanctification when he wrote of "sitting together in heavenly places in Christ Jesus?"

This is the rest I have prayed for so long. It is trust in Jesus without a fear. It is perfect love—it is the grandest of all the christian's graces—his crown. It is charity. It is the giving of body as well as soul to God—our hands as well as our hearts. It is faith that works by love and by which we enter into REST. “We that believe do enter into rest.”

Edgar M. Levy (B.) D. D., of Philadelphia, says: “But while we regard justification by faith of vital importance, we must not overlook the equally important doctrine of sanctification by faith.”

In the Baptist Church Manual by J. Newton Brown, D. D., of Philadelphia, is found the declaration of faith of Philadelphia Baptists in eighteen articles. The tenth reads as follows:

“X. OF SANCTIFICATION.”

“We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness, that it is a progressive work, that it begun in regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God. Self-examination—self-denial—watchfulness—and prayer.”

In article 17 we read as follows: “We be-

lieve that there is a radical and essential difference between the righteous and the wicked: that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in His esteem."

The above expressions of faith are from the leading Baptists of America and Europe, and are founded on God's word, and well worthy of adoption by all God's people.

Dr. Fuller (B.) says of sanctification: "But we forget that salvation from the power and corruption of sin, must be in the same way—that is by faith, the same as we are pardoned."

Again: "After rededicating myself anew to God in company with others, I was in my room alone, pleading for the fullness of God's love, when all at once a sweet peace filled all the vacuum in my soul, leaving no unrest—no dissatisfied feeling in my bosom," was A. B. Earl's (B.) experience.

Hear St. Paul in 1st Thes., 5:23, "And the very God of peace sanctify you wholly—and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In 1st Thes., 4:3 we read: "For this is the will of God—even your sanctification."

Our blessed Lord prayed for His disciples to be sanctified. Who is the man who would dare

deny that it is a thing impossible for mortality to be sanctified with the above testimony? None but one so vile that he does not desire it.

Brother, when this doctrine is preached and practiced by all God's people, there will be such a wave of glory roll over this sin-cursed world as never before. Great revivals will follow. Righteousness will fill the earth. Wars will cease. Sectarianism, with all its attendant evils, will fade away. Theocracy will give place to one grand and glorious Theocracy. Amen! O for more faith on the part of the Lord's people—for more earnest prayer that the primal but lost purity of Eden may be ushered in upon us. This is the way in which it will come—(by the help of the Lord)—by the preaching and practice of Holiness—and not by denominational—strivings and contentions. Already the valleys are rising up and the mountains sinking down. Praise the Lord! The millennial day is breaking. The night has been long and gloomy—but “the morning cometh.” Amen.

CHAPTER X.

SANCTIFICATION, HOW OBTAINED.

Much has been said and written about the way in which sanctification is obtained. Some believe it to be a gradual, while others say it is an instantaneous work. Some make it a separate and distinct work from regeneration, while some say sanctification is begun when regeneration is completed.

Now, Brother, here is the most reasonable (as it is the best Bible-supported), position on this subject. That we are sanctified when we are regenerated, for the word declares that, "If any man be in Christ Jesus he is a new creature. Old things have passed away, and, behold, all things are become new." 2 Cor., 5:17.

Now, if "old things have passed away, and ALL things have become new," is there any part of the man to be renewed? Certainly not.

Furthermore, I believe some live the sanctified life from the time of their new creation to the time of their dissolution; these, though, are few comparatively. Now, if we are sanctified in regeneration, one may ask, why do we sin after regeneration? Well, a new born christian is compared to a "little child:" a little child is weak, (as well as pure), and easily imposed on—especi-

ally by its friends. The novice in religion, like the little child, is easily imposed on by its friends—preachers (!!) They neither preach nor practice sanctification. But, on the other hand, deny that there is such a blessing or state, and even go so far as to denounce those that claim the blessing of sanctification. Is it at all strange that these little innocent children (christians), lapse back into a state of sin after such teachings and examples as these? They begin in the flesh, and the flesh weak, will very reasonably lose the blessing under such teaching as this. Now, the arcana comforts us as to how the lost peace may be restored and the blessing once more obtained. O, Brother, it cannot be obtained by giving bread to hungry men; if so, a hungry man must starve without it. Nor by clothing the naked; if so, the poor must die without it. How, then, can the blessing of sanctification be obtained? I answer. By faith. See Act 26:18. “That they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me.”

We cannot enjoy the blessing until we have a desire to it and pray for it, believing that God is able and willing to save us from all sin—and are willing to give up everything of an earthly nature and to be anything that it is our dear Father's will that we be.

My soul magnifies His holy name, for this sweet experience and peace—I believe our dear

Lord meant nothing less addressing His disciples these words, "Blessed are they that hunger and thirst after righteousness for they shall be filled."

Every true child of God has an appetite for sanctification, worn out in these words, "Oh, for a closer walk with God." Brother, pray for "Sanctification" at once.

What was the vow of the Nazarite but sanctification? To sanctify means to set apart—to take the vow of the Nazarite was to be set apart from the world that the man might be more nearly united to God.

To be sanctified is to live a life of purity and holiness, by faith, by trusting in the Savior to save and keep us from all sin every day and hour and moment. Adam in Eden had power to abstain from eating the forbidden fruit. We have power, by God's grace, to abstain from sin either in word, thought or deed. It is only getting back into (Eden) our renewed state and living there by faith.

CHAPTER XI.

EXAMPLES OF SANCTIFICATION.

I herein desire to give a few examples of sanctified ones as found in the word:

At the time Jacob went from Beersheba and went toward Haran and lighted on a certain place and tarried there all night, where he saw the wonderful vision of the ladder reaching from earth to heaven, and heard the Lord saying unto him that he would be with him and keep him in all places he went, and would prosper his way and bring him back again to that land. I say at that time we are compelled to believe that Jacob was a converted man, for he vowed a vow that he would give the tenth to God, and that the Lord should be his God if He would give him bread to eat and raiment to put on and cause him to come again to his father's house in peace. About forty years afterward he comes back to Jabbok, a tributary of the Jordan, on his way home with great passions. He sends all over the brook and is said to have been left alone, though he was not left alone, for "there wrestled a man with him until the breaking of the day." And the wrestler said to Jacob, "Let me go for the day breaketh." And he said, I will not let thee go except thou bless me, and he blessed him there. Jacob, prior to this wrestling and blessing, seems to have

been afraid though God had been with him all the while and blessed him abundantly. But now, after this grand blessing, when it seems all fear was destroyed and he made perfect in love, he goes at once over the brook to meet Esau, his brother. "The sun rose upon him" as he passed over. Blessed words: "The sun rose upon him" as he passed over. Brother, do pass over these rough rock of doubts, and over this brook of transgression and sins that flows like a stream into the land where many of our fathers have lived, and the sun of righteousness will shine on you.

Jacob certainly made a grand advance towards God here at Jabbok when he received the blessing and had his name changed.

We are certainly very safe in presuming that Isaiah was a converted man prior to his vision of God's glory, for it seems he had been a prophet for some time. However, it seems that this vision revealed to himself his true condition. He saw the Lord sitting upon a throne high and lifted up, and heard the Seraphine crying each to other, "Holy, Holy, Holy is the Lord, the whole earth is full of his glory." After this, it was, he cried out in the bitterness of his soul, "Woe is me, for I am undone—for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isaiah knew his condition, that he was "undone" on account of sin. The Seraphine knew his condition after he had touched his lips

(will any deny it?) with the live coal—hear it, “Thine iniquity is taken away and thy sin is purged.” Praise the Lord. Here he is a perfect man, a man without sin and ready to go. Hear him after his cleansing. “Here am I, send me.” Oh! for men—more men—men like Isaiah purged with fire from off heaven’s altar, who are ready to go, and go at any time, and go to any place. Sanctification alone will qualify us for the work.

Dear Brother, contemplate God’s holiness and the burning ones who stand round the throne—lifted up on high, that you may realize your own true condition and be purged from all your sin. See Is., 6 ch.

Again we read in Zechariah, 3rd ch: “Now Joshua was clothed with filthy garments and stood before the Lord.” “Satan was standing at his right hand to resist him.” “And the Lord said unto Satan: The Lord rebuke thee, Satan, even the Lord that has chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?”

Here Joshua is said to be clothed with filthy garments (which filthy garments represent sin as we will see in the sequel,) but, nevertheless, “the Lord pronounces him a brand plucked out of the fire.” Verse 4. “And he answered and spake unto those that stood before him, saying: “Take away the filthy garments from him.” And unto

him he said: Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Certainly Joshua was a regenerated man—as he was a brand plucked from the fire—but still he had on filthy garments (sin) but these, at the Lord's command, were taken away, and he clothed with change of raiment, with a fair miter on his head. "These are they who have washed their robes and made them WHITE in the blood of the Lamb."

Enoch is another example of sanctification. The account is that he walked with God for three hundred years and was not, for God took him. Enoch was certainly sinless, and sinless all the time he walked with God, else he could not have walked with Him, nor could he have entered heaven with any or the least degree of sin. Some are of the opinion that if a mortal man were to become holy it would kill him outright.

I have heard people reason so. This is the doctrine of the devil to hold men in the fetters of sin. Enoch lived it three hundred years—and there is no danger, Brother, of Holiness killing you. We read of many men and women being killed by the Almighty—in floods—in flames—by famines—by serpents—by the earth opening its mouth and swallowing up the people, and by the plague—all on account of their sins and because they were sinners;—but never of one whom God has slain for being a holy man. Men in the

name of God and of religion!!! have put to death God's Holy ones and made the earth drunken with their gore—and from the blood of Abel to this good day the blood of the saints is crying to God for vengeance. Rejoice, Brother, that we are accounted worthy to suffer for His sake.

Elijah was another example of sanctification—he was holy, soul and body for nothing impure can enter the Kingdom of Heaven.

Job was another “Perfect and upright man,” “fearing God and eschewing evil.” Notwithstanding his downfall, “In all this Job sinned not, nor charged God foolishly.”—Job, 1: 22. Even after his sore afflictions came upon him, it is positively declared, “In all this did not Job sin with his lips.”—Job, 2: 10.

With delight, Brother, I refer you to that wonderful man of Jerusalem, who was supposed to have been the president of the Sanhedrim, “Simeon” by name. “Just and devout, waiting for the consolation of Israel, with the Holy Ghost upon him,” I verily believe, sir, that he was a sanctified man—for when he had taken the infant Jesus up in his arms and blessed God he said: “Lord, now lettest thou thy servant DEPART IN PEACE.” David said, “Mark the PERFECT man and behold the upright, for the end of that man is ‘peace.’” From hence may I not reasonably conclude that Simeon was a perfect or sanctified man?

“And there was Anna a prophetess,” (O blessed woman!) “serving God with fastings and prayers night and day, departing not from the temple.” Who would dare deny that she was sanctified or holy, as she was serving God “night and day in the temple?”

“And they chose Stephen, a man full of faith and the Holy Ghost”—Acts, 6:5. See, will you, how he is distinguished from the rest chosen—“full of faith and of the Holy Ghost,” which is not said of the others. Did he not breathe the spirit and prayer of his Lord when, dying, he cried out with a loud voice, “Lord, lay not this sin to their charge?” Who would say this man was not, dying, as he had been living, a holy or sanctified man?

“There was Cornelius—a devout man—one that feared God with all his house and gave much alms to the people and prayed to God always.” See Acts, 10:1. With all this, it seems that that man needed something, for Peter was sent to him to Cæsarea, and when he had spoken to him the Holy Ghost was poured out upon them. Now was Cornelius a converted man or not prior to the coming of Peter? I am of the opinion that he was, sa a “devout” man means a man that worships the true God and is no idolator. Furthermore, it is said, he “feared God with all his house” and that he “gave much alms to the people”—and that he “prayed

to God always." Now can a man be this kind of a man and not be in a saved condition? You decide, Brother. I think not. Then it seems that when the Holy Ghost fell on Cornelius he was sanctified. What more reasonable construction can be placed on this passage?

Our Lord commanded the disciples to tarry at Jerusalem until they were endued with power from on high. It seems they were not fully prepared for the great work before them. In His prayer to the Father, Jesus had prayed that the disciples might be sanctified. And they stayed in Jerusalem until the promise was fulfilled—the Holy Ghost was poured on them. We read of Peter's denying his Lord no more, but Peter and the rest of the disciples go boldly on to the work until it brings them to death and to Glory. "Perfect love," which is another name for sanctification, "casteth out fear." The disciples were now made perfect in love. O for preachers sanctified or made perfect in love to use the scourge on those traders, whoremongers, drunkards, liars and common swearers that have turned the Temple into a den of thieves. Some time since I heard a man preach over an hour. One of the great sins he was condemning was the violation of the Sunday—and amazement, Brother!!! at the end of the sermon (for it was Sunday night) he offered books for sale!!! books of his own writing. He had about a much

right in the eyes of God and man to sell
boots he had made as to sell books he had made
if the Lord's Day be holy.

CHAPTER XII.

SCRIPTURES SEEMINGLY CONTRADICTORY TO
SANCTIFICATION.

In this chapter I will notice some Scripture that seems to contradict the doctrine of Holiness. In 1st John, 1 : 8, we read: "If we say that we have no sin we deceive ourselves and the truth is not in us." Strange how many there be who use this passage as a covering to their sins—people, too, who pretend to be Christians. I see nothing against christian perfection in this passage—for there is not a man on earth in his unregenerated state that can say, I have no sin, for all have sinned and "come short of the glory of God." Hence none can say, I have no sin. Strange that people are so well acquainted with the 8th verse in this chapter and know so little about the 9th verse—the very next one, Brother. Hear it: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now just confess your sins and be **CLEANSED** from **ALL UNRIGHTEOUSNESS**.

Bildad, like many others, asks a question, Job, 25 : 4: "How then can man be justified with God? or how can he be clean that is born of a woman?" Because Bildad has asked this

question, saying more, that "the stars are not pure in his sight," (Bildad merely asks the question, but does not answer it,) must we fall into believing that a man cannot be just? Certainly not. Hear what St. Paul says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Here is the way: By faith we are justified. We can and must be justified—and just, too, if ever we see God in peace.

But another says Solomon said, "Who can say I have made my heart clean. I am pure from my sin." Prov., 20: 9. Here Solomon asks the question but does not answer it. The idea conveyed is that not one can say I HAVE DONE THIS—"MADE MY HEART CLEAN." The leopard could as soon change his spot, or an Ethiopian his color, as a sinner to cleanse his heart: what then can cleanse our hearts and make us pure from our sin? Hear the answer, "The blood of Jesus Christ, His son, CLEANSETH us from ALL SIN." See 1st John, 1: 7. There is the way, Brother, O, be washed in the blood. King David said in the 51st Psalm and 7th verse, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." In verse 10 we read, (51 Psalm), CREATE in me a CLEAN HEART, O God, and renew a right spirit within me." Here the King prays for a clean heart and a right spirit; certainly such a thing is possible or the man

would not have prayed so.

My dear Brother, while you read this do pray for a "clean heart" and for a "right spirit," and pray in faith, trusting in Jesus, and He will give it you.

James says, chap. 3:2: "For in many things we offend all." Must we infer from this that James offended all in many things? Certainly not so, If we must because he uses the pronoun we, then his tongue was a world of iniquity, for he says, "So is the tongue among our members." He includes himself here for he says "our members." James might very reasonably say, "our members" and not include himself, as this is a common mode of expression. He might have spoken thus and then have been a perfect man. As one has well remarked, we might, on the same hypothesis, make James out a horse breaker, for he says, "We put bits in the horses' mouths that they may obey us."

In Matt., 10:17, our Lord said to the young man, "There is none good but one, that is God." Many go to this text to prove up their position. But, Brother, this passage taken literally seems to prove a little too much to agree with the general tenor of scripture, for the Savior includes himself when He says NONE is good, or rather He excludes himself. Now, we know He had no sin, for He is declared to be "Holy, harmless, separate from sinners and made higher than the heavens."

It seems that a reasonable solution of this passage is this, that none is good as God is good, but good as his children.

Our dear Lord said, "Blessed are they that hungry and thirst after righteousness for they shall be filled." Let a man now make that statement and the church is ready to throw him overboard as they did Jonah. But, praise the Lord, Jonah was better off in the whale's belly than he was in the ship.

The book tells us to present our bodies a living sacrifice holy, acceptable to the Lord, which is our reasonable service. But now let a man declare that he has given his body a living sacrifice holy to God, and the church is ready to stone him and to cast him out of the synagogue and to say all manner of evil against him. Praise the Lord. In these things we can rejoice and be exceedingly glad, knowing that all who would live Godly in Christ Jesus must suffer persecution.

CHAPTER XIII.

TESTIFYING.

“And they overcame him by the blood of the Lamb and the word of their testimony; and they loved not their lives unto death.” Rev., 12: 11.

One grand means of retaining the blessing of sanctification, I believe, is this: To faithfully confess what God has wrought in us by His holy spirit. This, it is true, may be quite a task for a while, but look to Jesus and His grace will be your supply. I have had just such experience. In a church (solitary and alone) of about one hundred members I testify to full salvation, a present and perfect Savior, and of sweet rest that I have found in Jesus. And let me tell you, my Brother, that peace comes like a flood to my poor soul while I thus testify in the midst of scorns and scoffs. It seems that God so graciously blesses my poor soul while thus telling of his goodness—that the spirit burns like fire in stubble. Praise the Lord. He has promised a blessing that there should not be room enough to contain it. The extra fire is not lost. If it does run over it will fall into the hearts of the Brethren. “The fragments will not be lost.”

Peter admonishes his brethren to sanctify

the Lord God in their hearts, "and be ready always to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear." 1st Pet., 3 : 15. Some are ashamed!! "Whosoever shall be ashamed of me and my words of him will I be ashamed," says our Lord. The testimony of the Lord put John on Patmos and took the heads off of others, but their souls were found beneath the altar every one with white robes. Jesus said to the man out of whom he cast the legion of devils, "Go home to thy friends and tell them what great things the Lord hath done for thee." Mark 5 : 19.

In Acts 1 : 8, we read, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the utmost parts of the earth."

David said come and hear, all ye that fear God, and I declare what he hath done for my soul." Psalm 66 : 16.

Paul's admonition is, "Let us hold fast the profession of our faith without wavering." Heb. 10 : 23. While this profession should be done in much boldness, yet it should be in the spirit of Jesus, and in much meekness. "Be ye wise as serpents and harmless as doves." The sanctified character is here very powerfully illustrated by the subtlety of the serpent and the harmlessness of the dove. The serpent is said to be the most subtle of any beast of the field, while the dove is

innocent to a degree approaching stupidity. When our Lord "answered nothing" in his trial Pilot marvelled. He did not so much as make his defense, as Paul in after time did. Brother, the Lord is our defense. The air is full of angels if we could only see them. There are fiery horses and chariots of fire all around us.

If you obtain the blessing of sanctification let the church and world know it though they cast you out of the synagogue. The thunders of excommunication may terrify you to a degree, but this is nothing compared with the seven thunders of the wrath of Almighty God. Therefore let the word of your testimony be heard.

"I'll tell to every saint I meet—
To sinners high and low—
That trusting in the Saviors's blood,
It washes white as snow,"

CHAPTER XIV.

FAITH HEALING.

I have often thought, why has the church ceased to exercise the power healing once given it by its great Head?

In all ages the Lord's people have had a power, which the world has not had, that of healing. Perhaps at no epoch of the world's history was this power of curing the sick so neglected and disregarded as now. Why this great apostasy? for the Lord's people have apostatized in this way. See what follows: "And the king answered and said unto the man of God: Entreat now the face of the Lord thy God and pray for me that my hand may be restored me again. And the man of God besought the Lord and the king's hand was restored him again, and it became as it was before."—1 Kings, 13:6.

"And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men that they may see. And the Lord opened their eyes and they saw."—2 Kings, 6:20.

"Turn again and tell Hezekiah, the captain of my people, thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee—on

the third day thou shalt go up unto the house of the Lord."—2 Kings, 20 : 5.

The above passages are all taken from the Old Testament, which amply prove that the Lord's people possessed this power then. These are enough to convince any one, to say nothing of the common work of healing the leper (the most incurable of all diseases) without the use of medicine.

When our Lord commissioned His disciples He gave them power over devils to cast them out—and power to cure all manner of diseases among the people—and when they failed on one occasion to cast out a devil, He at once ascribed it to lack of faith, saying, "O ye of little faith."

That the disciples did cure diseases none will dare deny. I need not give one instance, as the New Testament abounds with cases of this kind both before and after Pentecost.

St. Paul declares that "The manifestation of the spirit is given to every man to profit withal." He says, "For to one is given by the Spirit the word of wisdom—to another the word of knowledge—by the same Spirit.

To another faith—by the same Spirit—to another the gifts of HEALING—by the same Spirit.

To another the working of miracles—to another prophecy—to another discerning of spirits—to another divers kinds of tongues—to ano-

ther the interpretation of tongues.—1 Cor., 12 c., 8-9-19.

From the above we learn that all have not the same gifts. Some are gifted in one way while some are gifted in another. Some prophesy. Some interpret. Some have the gift of knowledge. While some have the gift of HEALING.

Why has this precious jewel of the Bride's paraphernalia been so neglected and become so rare? Can it be that God has changed!!!? Certainly not so. But because of unbelief, sin and hardness of heart—but for the lack of Holiness preached and practiced.

But, says one, O, this power of healing the sick was confined to the Apostles, and we have no such power now. Can there be a christian man or woman in all the length and breadth of this land that would not pray for their friend if very sick? Certainly not. Then, Brother, you pray for something you don't believe, if you deny faith healing.

Some, though, insist that this power was only given to the disciples. What did our Lord say concerning this?—"These signs shall follow them that believe. In my name shall they cast out devils—they shall speak with new tongues."

They shall take up serpents, and if they drink any deadly thing, it shall not hurt them.

They shall lay hands on the sick and they shall recover."—Mark, 16, 17 : 18.

Here our Lord declares that these signs SHALL FOLLOW THEM that believe. Not may, or can, but SHALL follow.

Now did these signs follow, and are they following, the true believers? Yes, we know these signs did follow as long as the Apostles lived and wrote—and even to this good day, Brother, there are some who believe and practice this same grand Bible doctrine,

For more than two hundred years after the death of Christ every historian knows that the church practiced what is commonly called the working of miracles.

Tertullian challenged any of the christian's heathen enemies to bring him a demoniac, engaging, at the hazard of his life, to oblige the evil spirit to depart in His name—and by the authority of Christ.—Tertullian's Apology, chap. 22.

“It is further known,” (says Dodridge) “that those who were agitated by such spirits stood terrified and amazed in the presence of christians.” Furthermore, there are many living witnesses in the world to-day who could if called on bear testimony to this precious Bible truth and doctrine.

CHAPTER XV.

COMMANDS TO PRAY FOR THE SICK AND
EXAMPLES OF THE SAME.

Hezekiah prayed and the Lord heard his prayer and healed him, adding fifteen years to his life.

James says: "Is any among you afflicted? let him pray."

Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

"And the pray of faith shall save the sick, and the Lord shall raise him up."

Confess your faults one to another, and pray one for another, that ye may be HEALED.—James 5, 13 to 16.

The Jews taught that the reason the leper was commanded to cry aloud, "Unclean!—unclean!!" was that the people thereby might know of his calamity and offer prayers in his behalf.

Our Lord taught that "whatsoever ye desire when ye pray believe that ye have it and ye shall have it."

Why, Brother, is it not reasonable to pray for the body to be restored as it is for the soul to be saved? Certainly it is.

Brother, is not our Lord as able to cure a pain as he is to blot out a sin? He certainly is.

Men pray for rain. Men pray for peace in time of war. Men pray for grace to support them in time of trouble and distress. Men pray for men in their sins. Men pray for men in prison. Men pray for men on the sea.

And why, I ask, shall not men pray for the sick? And why should they pray for the sick unless they believe? and if they pray and believe not, it is sin, for whatsoever is not of faith is sin.

And if they pray in faith for the sick, why may they not have their request granted? There is no reason why they may not.

CHAPTER XVI.

BAPTISTS, OF ALL PEOPLE, SHOULD TEACH THE
DOCTRINE OF SANCTIFICATION.

All the prominent tenets of the Baptist church converge like the rays of the sun to one grand center, which is HOLINESS.

Take Baptism. In that act is declared, besides the death, burial and resurrection of our Lord Jesus Christ, that we are dead to sin, and so dead that we are buried—covered entirely up. When we bury a man he walks no more in this world. Can any act or type be stronger or more declarative than is Baptism in this matter? Not only are we buried to show our entire death to sin, but we are raised up from the dead as it were. We are resurrected, to “walk in newness of life”—to walk and talk, and live as a new being. Baptists make (and scripturally, too,) a profession of holiness in the act of baptism, though they may deny it in their lives and teachings.

The Lord's supper is a holy supper—none being admitted but the circumcised, or baptised. Those who have declared to the world and devils that they are dead to SIN and that they have been resurrected to a new life, and for this cause are worthy to eat the flesh and drink the blood

of their blessed Saviour, declaratively, since they are feeding on Him by faith.

The very foundation of perseverance is holiness. If a man can persevere to the end in sin and be saved, then all men may be saved!! Their declarations of faith teaches sanctification. Spurgeon talks it to the Londonians. Many in these United States are teaching it, from Philadelphia down to the people in the backwoods and high timber. They sing it in their songs and pray it in their prayers, and read it in their Bibles!! Holiness, Sampson-like, has been sleeping on the lap of the fair Delilah, the church. Like a tied Samson struggling for freedom, Holiness, ere long will rise, breaking the green withs of sin as tow thread is broken when it touches the fire, and fill the earth as the waters cover the sea.

So strange, Brother, that some Baptists object to the doctrine of sanctification with all these things before them!!! The word is come to pass. The time is at hand. "They will not endure sound doctrine * * * but have turned away their ears from the truth."

I have thought that if I believe as some Baptists do that we are only partially saved, in this life from sin—(we certainly admit this doctrine when we deny the doctrine of sanctification) that we do wrong to testify to full salvation in the act of baptism. Now, if we verily believe as we declare we do in baptism that we rise up to a

newness of life? How long, pray tell, is this state retained? You, perhaps, are ready to answer, until we sin. Well, dear Brother, can't the power that renewed us take that ugly spot from the soul, and make us as pure as at regeneration. Amen. How plain it is; none need stumble here. Why, our dear Lord taught the disciples to pray "THY WILL BE DONE ON EARTH as it is done in HEAVEN. Do you not believe this is possible? It certainly is possible for His will to be done on earth as angels do it in heaven, or our Lord would not have commanded the disciples to have prayed so.

In John 17, 15, our Lord prayed that the disciples might be kept "from the evil." Now, if it be impossible to be kept from the evil, as some seem to teach, would our Lord have prayed so? Certainly not.

CHAPTER XVII.

THE MIXED CREATURE.

Of all the strange things of modern times it seems to me that the strangest is the modern christian, as some have him. He is a saint and he is not a saint!! He is a child of God but is serving the devil!! He swings like a pendulum between heaven and hell, and vibrates between hope and despair. One day he is on the mount of transfiguration and the next in the valley of dry bones!!! He is a tree bearing good and evil fruit. A fountain sending forth sweet water and bitter. He is the servant of two masters!! He is a thorn tree with grapes and a fig tree with thistles. He is certainly the nearest something to be nothing and the nearest nothing to be something in all earth's zoology. He seems to be the nearest we can come to him, a "connecting link," not between the human and brute, but between the child of grace and glory and the child of wrath and ruin. He seems to be as the people were on Carmel, "halting between two opinions"!! Nature has no such species; and why should grace have? The mermaid is a creature of fancy.

He is urged by his brethren to go on to perfection or holiness, but at the same time these same brethren declare that there is no such place

this side of death, and are ready to excommunicate and brand as a heretic the poor soul that gets there!!! O, consistency!!! What a jewel thou art. There is not an evangelical church in the land but requires perfect obedience to the law of her members. In church discipline every church requires holiness, though they deny it in their preaching.

Now, is this strange prodigy of a christian what our Lord would have him be? Must we go through this life but half or partially saved? O, is it really our lot to be tormented all our life time with gloomy doubts and fears regarding our salvation, or our Lord's goodness? Where is the child that doubts its father's goodness or his sonship? I ask again, are we bound and compelled one day to curse God with the same tongue with which we blessed Him the day before? To all these questions answer no!

"These things ought not so to be." We should live in a path the light of which increases more and more unto the perfect day, where the Sun of Righteousness shines brighter every day and without a cloud.

It is God's will that we live in a state where imaginations, thoughts, and things that are high and exalt themselves against him, shall be "cast down."

It is His will that "we rejoice evermore."

Woe to these people that talk so much about

not being able to control their thoughts!!! Remember, "Charity thinketh no evil," which is but another name for holiness. O, Brother, "fly high;" get up above the clouds of doubts and fears and be something, and no longer an uncertainty, and let that being be a christian so that you may know yourself.

CHAPTER XVIII.

WHY WE SIN AFTER CONVERSION.

That we sin after conversion is evident. (Not that all sin, for there are some, I verily believe, who are Nazarites from the time of their new birth until they are taken home to heaven—men so dead to sin that sin hath not dominion over them—sanctified and made meet for the abiding presence of the Holy Spirit.) However, a much greater number sin. Why? Well, you see, Brother, the newly converted or regenerated man is like a “little child.” How, you may ask, is a “little child?” The little child, in the first place, is pure—saving his innate depravity for which he is no more accountable than he is for Adam’s transgression. Most all agree that all who die in infancy are saved, and for this cause I am of opinion that in conversion we are sanctified, for the converted are like “little children.” Again, the little child is ready to believe what is taught it, so with the new convert, it is ready to believe what is taught it. If the church, in any way, teaches its members that they cannot live in this world without sinning, they are ready to believe it, and the result is a bad one. They do, and reasonably too, lapse back into a sinning state!! At whose door this sin will lay the Lord only knoweth, Brother, but at some door it must

lay. Woe to such watchmen that teach that right is wrong and that wrong is right, and that we must be in bondage all our days to the enemy of our souls, when it is a fact—Holy truth, that “whosoever the Son maketh free is free indeed.” These preachers (!!) that denounces the doctrine of sanctification being possible deny, so far, the teachings of God’s word, and remind me of the watchmen described by Isaiah 56, 10 : 11 : “Her watchmen are all ignorant; they are all dumb dogs. * * * sleeping * * * They are greedy dogs that can never have enough !!!” Look here, preacher, and see for yourself !!

Now, dear Brother, here’s one thing. Reformed drunkards by hundreds live and died who reformed without making religious professions. Common swearers and whoremongers have quit this part of the old serpent’s work without making public profession.

Now, won’t “religion”—the Holy Ghost—the spirit of burning—the presence of the Father and the Son—in a mortal man do, as much for him as he can do and has often done without it? Certainly, and a thousand times more.

When the physiognomist had pronounced Socrates one of the most libinous, gluttonous, characters he had ever met, his reply was that he had been such but had overcome his nature by his philosophy. This proves that a heathen man

can do more with himself than some teach we can do with God to help us!! Woe to the world because of offences!

Our great Master said to the woman taken in adultery, "go and SIN no more." If an adulterer can cease from this sin so as to 'sin no more,' and we know he can, why not all kinds of sins be likewise forsaken?

Again. There is a disposition in the regenerate at times to sin but this disposition is no part of the renewed nature—is no part of the renewed man either material or spiritual, for "he is a new creature; old things are passed away and all things are become new." The regenerated are as Adam was in Eden. "In the image and likeness of God," good and very good. And as they are like little children in weakness the evil one comes upon them and often overcomes them, (not always). Hence you see clearly, Brother, that the evil that God's children do is the effect of an outward cause which is the devil. And if he gets us into trouble at all it will be through his subtlety, and by deception, for none of the holy ones sin knowingly or willingly. Never.

Another reason why we sin after conversion, or rather why satan gets the advantage, is, we are not so watchful and prayerful as we should be, O! Brother, while we watch and pray we are safe.

But know this, that if the good man of the house had known in what watch the thief would

come he would have watched and would not have suffered his house to be broken up." Matt., 24, 43. "watch and pray lest ye enter into temptation." This is the way to keep out, by watching and praying.

CHAPTER XIX.

ST. PAUL'S EXPERIENCE.

The 7th and 8th chapters of Paul to the Romans have been hard for me to reconcile, they seem so contradictory. In the 7th chapter he says: "I am carnal, sold under sin." "For that which I do I allow not for what I would that do I not, but what I hate that do I. * * * I find then a law that when I would do good evil is present with me."

"For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members." Finally he concludes by crying out, "O, wretched man that I am!"

When we begin to preach holiness to the people, it is wonderful how many can remember these words of "Paul" and run to this chapter of Romans for an excuse for their sins—and for living in sin. Why, my dear Brother, they seem to have entirely overlooked the 8th chapter—the next one—where the same writer says: "There is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit"—for the law of the spirit of life in Christ Jesus has made me free

from the law of sin and death." Notice, the man in the 7th chapter was "sold under sin," while the one in the 8th is "free." Nor is there any condemnation against this man in the 8th chapter who walks not after the flesh, but after the SPIRIT. Still further, in the 8th chapter, we read, "And if Christ be in you the BODY IS DEAD because of sin, but the SPIRIT is life because of righteousness." But we are told, with all this, that we must and are bound to serve the devil all our days—with our flesh!! Finally he concludes this chapter with these words, "Who shall lay anything to the charge of God's ELECT?—it is God that justifieth," God has an elect on earth—YET.

Now, dear Brother, the best construction I can place on these seeming contradictory chapters is this: In the 7th chapter he tells the state of the man not made perfect in love, or sanctified—(the state of "perfect love" and sanctification I understand as the same);—while in the 8th chapter he shows the man's condition after he has ceased to be led by the flesh, but is led by the spirit of God, beside the still waters of salvation, where he can lie down in the green pastures of God's love. These two chapters taken so, and so understood, appear clearer to me than ever before. In fact I know of no other reasonable construction to place upon them.

Paul prayed that the Ephesians might "be able to comprehend with all saints what is the

Breadth and length and depth and height * * * and that they might be filled with all the fullness of God,"—Eph., 3, 18:18. What more is intended or expressed in that wonderful prayer of the great Apostle, than sanctification? Can sin remain where one is filled with all the fullness of God? Certainly not. Should we not daily pray for this blessing?

Our Lord said, "The kingdom of heaven is in you." While thus filled with God the difference between here and yonder is: Here the kingdom of heaven is in us! And yonder we will be in the Kingdom of heaven! Glory, for the Lord God omnipotent reigneth. Make us glad all our days." Amen and Amen.

In the 7th and 8th chapters treated on above the Apostle may have direct reference to himself as some interpret. If so, we see, very plainly, a vast difference in his life, if we compare him in his gloriously liberated state, to the time when he was "carnal sold under sin"—and walking after the flesh, or if intended for all men we see the same difference—a state of "bondage," and of "glorious liberty." O, Brother, pray to the Son to make you "free indeed."

CHAPTER XX.

DEBATES.

There is one evil I have seen the effects of, and verily believe that it, like the upas tree, poison many leagues around—that is, religious discussion, so called! But there is little or no religion about it. It is making a foot-ball of religion to please the multitude—to tickle the crowd. Brother, if you are praying for holiness, and I believe all of God's children are, avoid these one-horse religious (!) debates in these school houses and little towns, for they engender strife. They thrive best in the HIGH TIMBERED REGIONS and are generally engaged in and sought after by men of small caliber religiously, and hardly ever fail to bring forth their fruit, STRIFE and DIVISION. Our Lord prayed that all that believed on Him should be one. These debates but deepen and widen the fissures formed by the eruptions of the "dark ages" which the sediments of holiness are fast filling up. Ye champions of Israel! remember Korah and his company—the earth opened her mouth and swallowed them up—be careful and prayerful—ere you fall into one of these fast-returning fissures and are ground to powder.

Where is the command for these debates? I

cannot find it in the Word. The good Nehemiah had an opportunity to "reason" with his enemies. But his reply to them was that he was doing a great work and had no time to go down to them.

The word debate only appears five times in the Word, either in a singular or plural form, and nowhere are we commanded to indulge in such. But on the other hand, we read as follows in Isaiah, 58, 4: "Behold ye fast for strife and debate, and to smite with the fist of wickedness * * * to make your voice to be heard on high!!" STRIFE and DEBATE go link and link like parts of a great chain. Look now into the New Testament and see "debates" in the very worst of company. In Rom. 1, 29, we read: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, 'DEBATE,' deceit, malignity, whisperers!!! Here it is in the midst of all its concomitant evils. See again 2nd Cor., 12, 20: "For I fear lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not, lest there be 'DEBATES,' envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." Here, Brother, is the last time "debates" appears in the New Testament, and in the same old depraved company. And to-day when found in the name and livery of heaven though it be!! he has the same dark demons marching before him and behind him.

Our Lord said: "Let your communications be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil."—Mat., 5, 37. When they were trying our Lord before Pilate "He answered nothing" insomuch that Pilate marvelled.

The last bequest of Jesus to His disciples was PEACE—"Peace I leave with you, my peace I give unto you." One has said it was his best and dying gift. It was a part of the song the angels sang over the "new born babe" of Bethlehem. "Peace on earth."

In Titus, 3, 9, we read: But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain."

Here St. Paul says that "strivings about the law are unprofitable and vain;" but some of our modern "Drs," (!!) think there is great profit in such things! There may be, and no doubt is, much profit, in A WAY, to these modern "defenders of the faith!!" But I have ever failed to see the good accruing to any church by such "striving" and "contentions" about the law. The less we have of these things, Brother, the holier and happier we will be.

CHAPTER XXI.

THE WITNESS OF SANCTIFICATION.

One might ask, How may I know if I am in the sanctified state for if there be such a state attainable there must be some way how I may know it? Now, this is a reasonable question, and I answer in part by asking you one, Brother. How do you know that you are in the renewed state? You perhaps are ready to answer that you have "peace with God," for "being justified by faith we have peace with God." This is certainly right. Furthermore, between the two states I understand this to be the difference: The unsanctified have love to God but it is not perfect love for they have fear, while "perfect love casteth out fear." The sanctified are not afraid. "Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day."—John 14.

(In the above David is speaking of the man that "dwelleth in the SECRET PLACE of the most High.")

The unsanctified have doubts while the sanctified have none: The man to whom God has lately shown himself as his Saviour has no doubts, so with the sanctified. The clouds are gone and the thunders are hushed.

The unsanctified may have the witness of the

spirit to-day and on the morrow be praying for it, while the sanctified are continually praising and blessing God for the "Comforter" that is abiding with them. Furthermore, Brother, we know that in the sanctified soul all is gentleness, meekness, temperance and love. Are you gentle, meek, temperate and lovable at all times? The sanctified "walk with God" as Enoch did. The sanctified "follow the Lamb wherever he goes." They "eat the HIDDEN MANNA."

A good Brother once said to me, "I am with Jesus all the time." I said, Brother, what is that but sanctification? He said, "That's what it is." Living without doubts and fear is to be in the sanctified state. If you have no burden you know by this, too, that you have entered this state. Jesus has given you rest. Blessed words, "I will give you rest."

"If you can bear, believe, hope, and endure all things" you may know, by this, that all is well. This is true charity which we are commanded to add as a final-finish to our faith.

CHAPTER XXII.

EXPERIENCES.

THE AUTHOR'S EXPERIENCE.

I have often related my experience as a child of Grace, but have never written it. Now, for the first time, after prayer, I attempt to give you an idea in writing, Brother. The time has been when I felt embarrassed to even relate my experience. Being raised up by a Methodist mother I attended their meetings; many would tell of the wonderful blessing they received at the time of their conversion—telling the very place and day of the same. And I, as I thought, had such a poor experience, when compared with theirs, as I have said, I felt embarrassed to relate it along with them. But thank the Lord, my Brother, now that I have gotten out of such feelings of fear. You know He cured a hand for one, while he raised to life the dead son of another. He does much for some, while not so much for others; but makes all whole—every whit.

About my new birth: I am like the poor man whose parents were illiterate. I ask him: How old are you, Brother? He says: "I cannot tell, from the fact that my parents kept no family

record, and besides this, they went 'up higher' many years gone, and for this cause I can't tell when I was born." But with all this the poor man knows "one thing," and that is that he is living. I have never found a living man yet, so woefully dull that he could not tell whether or not he was alive. But many people belong to the church who would, no doubt, tell you, if asked, that they did not know if they were christians or not!! Well, like this poor man, I can't tell the very day of my conversion—or new birth—yet, like him, I know I am living, for I love God, and whosoever loveth is born of God. I know that the Holy Spirit came to me when very young—about four years old, Brother!! I will never forget it, oh bless His holy name to-night for such an early visitation. I believe with all my heart that it was the voice of Grace I heard that night. This early impression seems never to have left me. I began soon after this to pray, so soon after that I cannot remember the time when I have not prayed daily. I felt that I loved God when but a youth. My mother, oh, blessed mother! had me go to preaching and to Sunday School; I studied the word very closely, continuing almost instant in prayer. About this time my Lord wonderfully saved my life. I was thrown from a very wild mule, (had been plowing him hard, as I thought, breaking him down so I could ride him the easier,) one of

my feet hung in one of the chains of the gear, and I in this perilous condition, was dragged some distance. My dear twin brother was there but could render me no assistance. The Lord delivered me from this. Praise his holy name.

As I grew older, the burden of my prayers seemed to be for a closer walk with God—to know more of his love, to be a holier man. I had a strong “hungering and thirsting after righteousness,” but somehow never thought of being “filled.”

I read Fletcher on Sanctification, but somehow “my eyes were holden,” I gained little or nothing from it. I still felt that there was a state in holiness that I had not attained, or in other words, a state in holiness for me to live that I was not living, how to attain it was the question. I had tried for rest many weary years—perfect rest, sweet rest—but had failed to enter it, and why? Because I sought it not by faith. They entered not in because of unbelief.”

Along came an evangelist, the Rev. W. B. Godbey, (M.), he preached sanctification. The people said he was crazy. I went and heard him, he opened up the Scriptures on this subject as never before, to my understanding. Many embraced the blessing and testified with great rapture what the Lord had done for them. I began seeking the blessing faithfully and prayerfully, night and day with tears I sought it. I

was actually wanting the evidence before I had the faith.

The coming of this evangelist to our town was, I believe, in August, 1885. In December following, after a short spell of sickness, (I was still seeking sanctification) one quiet Sunday evening sitting by the fire in dear mother's room, "I made my will," as I called it. I gave myself all over to the Lord and his service, my body as well as my soul, for time and eternity; to be used in any way, at any place, and at any time it suited his holy purpose. This was consecration, and a sweet state it was, all I lacked now was to believe that my Lord was able to keep me from all sin, and to keep me all the time. In this state I lived very happily for four or five months. In the time the Rev. J. H. Collins, (M.) and wife, with the Rev. J. J. Smith, (M.) visited our town, Fulton, Ky. Thank the Lord for these holy people. Still I was not perfectly at peace, I would get on my knees anywhere in public or privately, and pray for the blessing—much about this time, Brother, the devil gave me trouble; he would reason in this manner: You a preacher praying before all the people for sanctification!! The people will talk about it! (And they did). Your Brethren may turn you out, (and they may)—anything, that my Lord may be reigning in my poor soul without a rival, I am willing to be nothing that my Lord

may be all in all. Finally one night alone in my room—but like Jacob I was not alone, for Jesus was with me—I took my dear Lord as a perfect and a present Saviour; I believed and entered into rest, and peace, and perfect love. I had no fears, I had no doubts; glory to God, nor had I any burden, neither have I any burden this morning. I “walk in the light,” I have peace with God and with all men.

The very next morning after taking my Lord as a present and perfect Saviour, and confessing the same before men, the devil came to me again in the way of anger. He came almost like a flash of lightning from a cloudless sky, but was gone in like manner, and has not so returned since. Glory to God! I now live in a land of light, the clouds are gone; the thunders are hushed; the wind has changed, and comes directly from the high land of heaven with an increasing gale, Amen.

The following lines I wrote, it seemed, while the chariot was coming for my poor soul:

Oh for the car of living fire,
And firey horses too
To take my weary soul up higer,
His Holy will to do.

I'm tired of this poor dying rate,
I want to run—to fly;
The very dregs of sin to hate,
And unto all sin die.

I want to move among the stars
And suns of holy men;
Come let the lightning push the car,
Since I have entered in.

Oh, how I move—the world is gone—
Dropp'd like lead in the sea,
And moving upwards, sing my song,
And glory's precincts see.

And now I ride, and now I rest,
My sins are all forgiven,
My soul at least has her request—
A perfect view of heaven.

—T. W.

EXTRACTED FROM ELD. EDGAR M. LEVY'S (B.,)
EXPERIENCE OF SANCTIFICATION.

“That night I was unable to sleep. I was completely broken down in heart before God. The vision of Isaiah seemed reproduced.” “I also saw the Lord sitting upon a throne high and lifted up.” “Then said I, woe is me, for I am a man of unclean lips, and I dwell in the midst of people of unclean lips, for mine eyes have seen the King, the Lord of hosts.”

The morning at length dawned, and on every ray I could read, “Walk in the light as He is in the light.” “Holy, holy, holy is the Lord of Hosts,” as chanted by the Seraphine, seemed floating through all the air. My justified soul was in love with this attribute of Jehovah. It seemed the most beautiful thing in the universe. As I thought of God it was not so much his power or wisdom or justice or love that attracted my attention as his infinite, spotless holiness.

That day—Friday, March 9, 1871—was observed by the church as a special season of fasting,

humiliation and prayer. My soul was in great agony. I can compare my experience on this memorable day to nothing else than crucifixion. It seemed to me that I had gone up with Christ to calvary, and was transfixed to the cruel and shameful cross. A sense of loneliness and abandonment stole over my mind. "A horror of great darkness fell upon me" and all the powers of hell assaulted my soul. The enemy brought before me, with tremendous force, my life-long prejudices, my theological training, my professional standing, my denominational pride. It was suggested that I must leave everything behind me, should I go a step farther in this direction. The dread of being misunderstood, of having my motives questioned, of being called "unsound in doctrine," of being slighted by my ministerial brethren, and treated with suspicion and coldness, filled my heart with unspeakable anguish. Everything seemed to be sliding from under my feet. My sight grew dim; my strength departed, and faintness like unto death came upon me.

This mental conflict, however, soon subsided. The storm-clouds passed away and light began to stream in. I was now done with theorizing with philosophical doubts and vain speculations. The struggle was over. I cared no longer for the opinions of men. I was willing to be a fool for Christ, and suffer the loss of all things. I was

like a little child. I cried out, "teach me thy way, O, Lord! and lead me in a plain path." Just then the fountain of cleansing was revealed. Angel hands seemed beckoning me to enter it. Jesus stood before me with his bleeding wounds, saying, "Come in! Come in!"

I turned to my congregation and said, I stand before you to-day a poor, weak and helpless sinner. I have tried to find the way of holiness by every possible means. All my efforts, my struggles, my prayers, my fasting, and my round of duties, have proved miserable failures. God is making a wonderful revelation to my long-darkened understanding. I am confident, now, that it is not by growth, or by effort, or by works of any kind, for then would our salvation be of works, and not of grace. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. It is the blood that must cleanse, and keep us clean. "In that day, saith the Lord, there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." That day has come. There lies the fountain of my Saviour's blood. It was opened for me, even me. I fell upon my knees and bowed my face to the floor. For a moment I felt that I was sinking in a great sea and that all its waves were going over me. But they did not seem to be the waters of death. The congrega-

tion were singing,

"I am trusting Lord in thee,
Dear Lamb of calvary,
Humbly at thy cross I bow,
Jesus saves me—saves me now.

The spirit of God whispered these precious words, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." It does now, this instant! cleanse! My faith laid hold of this wonderful truth. A strange peace entered into my soul. I exclaimed within myself. I am free! my heart, my mind, my soul, my body, are washed in the blood of the Lamb. It was all so strange, so new, so unlike anything I had ever experienced before that I could not utter a word, and then the only sentiment of my heart was, "Lord, it is done, I am saved."

When the meeting ended, I repaired immediately to the parsonage. I experienced great physical exhaustion like Jacob, who was never so weak as when he had just prevailed with the angel.

I threw myself into a chair and at once the blessed baptism came. I seemed filled with all the fullness of God. I wept for joy. All night long I wept, all the next day, at the family altar, in the street, and in the sanctuary, tears continued to flow. The fountain of my being seemed broken up, and my heart was dissolved in grati-

tude and praise. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life. At once I had a new and wonderful sense of the presence of Christ. Those words of Jesus were made real to me. "Abide in me and I in you." I had now an abiding Christ. With Mrs. Edwards I could say, "The presence of God was so near and so real that I seemed scarcely conscious of anything else." I seemed to be taken under the care and charge of my God and Saviour, in an inexpressible endearing manner. The peace and happiness which I hereafter felt was altogether inexpressible. The whole world with all its enjoyments and all its troubles seemed to be nothing. My God was my all—my only portion.

TESTIMONY OF J. B. McDOWELL, (M.) FULTON,
KENTUCKY.

I am 47 years old. I professed religion when I was about sixteen years old, and joined the M. E. Church, South, and I suppose was considered a consistent member of the church. I had many ups and downs in my religious life, was often in doubt, had gloomy times, and was often discouraged; but wanted to live nearer God. I spoke to brethren at different times, and told them I was not living as I should, and as I

wanted to, they consoled me by telling me that my experience was like theirs, and everybody's was the same. I spoke to ministers on the same subject, and received about the same answer. I was not satisfied, but did not know any better way until August, 1885, when God in his providence sent Dr. W. B. Godbey to our church, (the human means used to get him here was our beloved pastor, Rev. J. R. Bell), and he taught us the better way. All praise to our blessed Saviour. Dr. Godbey's theme was Holiness, Perfect Love, Sanctification. Hallelujah to the Lamb, for what he taught me. Although a member of the Methodist church for about thirty years, I do not remember to have heard a sermon on sanctification before Dr. Godbey came to our church. What would father Wesley think were he to hear such a statement? The Lord opened my understanding, I immediately fell in love with the doctrine. Glory to Jesus. I longed to have such an experience or testimony as Dr. Godbey. I was famishing to drink at that fountain. He taught us from the Bible daily, that it was true, and that the Bible was full of it. I hungered and thirsted after it. I panted after it. I thought if I was as good as some few persons I knew, I could get the blessing; the first thought was that I would get as good. I did not know how to begin, I had heard much talk of growth. I had about this time the daily com-

panionship of my dear Brother, Rev. J. H. Collins, better known as Colifornia Collins, whose unbounded faith can nearly turn the world over. He told me the blessing was received by consecrating ALL to God, stepping out into the world without anything but Jesus, and that the blessing was received instantaneously. I told the Lord I wanted the blessing. I gave him ALL, family and ALL, not part, and told him I wanted it if it changed my name, my appearance, that I would rather die than live without the blessing, that instant I received it. Glory to Jesus. At the same moment he took the taste of tobacco from me, although I have been an inveterate chewer for thirty years, used ten cents worth per day, instantly I lost the taste of tobacco, and have never wanted it since: it is now very offensive to me. Glory to God for such a Saviour. Yes, all glory to Jesus. I also drank coffee three times per day, and had for many years. A few days after I was sanctified, it came to my mind that drinking coffee was unnecessary, with a cup full before me, I pushed it back in the name of my precious Saviour, and immediately lost the taste for it. I have never wanted it since. Praise the Lord. He saves fully and completely, at once, time nor growth will not make any purer. I have been enjoying this blessing now about fifteen months. I have a steady constant peace, a joy in the Lord all the time. I am the hap-

piest, healthiest (gained twenty-seven pounds in weight), man I know of. My dear wife come into the blessing about twenty-four hours after I did. I have one sanctified daughter, Mrs. Fannie McD. Hunter, who is in the Master's work with that grand man of God, Rev. J. H. Collins, and his dear wife, both of whom are entirely sold out to the Lord. God puts his seal upon their work. I have a sanctified son 18 years old, wholly given up to the Lord, ready to do anything for the Master at any time; and another daughter living near the Lord and seeking the blessing. Praise the Lord, we have a continual holiness meeting at our house, our growth is rapid now, that we are in grace. We have no backslidings, have a constant revival. Hallelujah to the Lord. During the last fifteen months I have attended over two hundred prayer meetings, (there are about fifteen in our holiness band here,) the blessed Saviour has been with me all the time. I sometimes feel as if I must start out and tell all the world what a blessed Saviour I have found; one who saves from the uttermost to the uttermost. My blessed Saviour has the same power on earth now that He ever had. He heals me of all my sicknesses. I go to Him with every care, every trouble, every pain. He heals all my diseases both of soul and body. Glory be to His Holy name. My peace is constant, flowing like a grand river. I am cut loose out on the

ocean of His love. The way is clear, no doubts, no fears, no discouragements, no gloom, no back-sliding, no effort or pumping up feeling. Faith in God gives me feeling and assurance. I am weak, but He is mighty. I know that all power belongs to God. I do not look to myself for purity or goodness. I look to Jesus. There is no self, Jesus is all. May the Lord keep me from ever striking the rock in my own name; there is a hallelujah in my heart all the time. I got this blessing by having the blood of Jesus applied by faith. I was truly and soundly converted. Jesus spoke the second time, and I was made whole. Glory to his name.

My dear Brethren and Sisters, in the Lord, do not rest until you are sanctified wholly. I recommend to you a Saviour whose power is unlimited; walk with him, then you can continually walk in confidence. Blessed Jesus, how I love you.

But I must stop; there is not paper, pens, ink, hands, or time enough to tell you, even the introduction of this grand blessing. Dear reader get it, get it, then you will have all time and eternity to enjoy it.

Bro. Wadlington, you told me to write my experience or testimony on sanctification, I cannot do it; meet me in heaven and I will tell you all about it. I praise the Lord for a double experience to-day; justification and sanctification.

May God bless you and all holiness workers.

"Oh, Jesus, Jesus, dearest Lord
 Forgive me if I say,
 For very love, thy sacred name,
 A thousand times a day."

Yours in Jesus,

J. B. McDOWELL.

TESTIMONY OF R. M. BOLINGER, (M.)

FULTON, KY.

About 18 years ago, the Lord for Christ sake pardoned all of my sins, I don't think so, but I know he did. I had many sweet seasons, was happy and loved God, but I would get in the back-ground, gloom, and doubts would gather over me so often. I tried to do my duty the best I could, but Satan would get the upper hand of me. I said and felt that there was a higher plane and that it was attainable in this life, but did not know how to get there, but had made up my mind to get there or die trying, and now I give him all glory and praise.

"Once my path was dark as night,
 Now Thy presence makes it bright."

I praise God this beautiful morning that he ever sent Rev. W. B. Godbey to this place. He came here about 16 months ago, and taught us that higher life, and oh! how grand and glorious is this higher life! Hallelujah to the Lamb of God that taketh away the sins of the whole

world. I have put everything on the altar, when I did that and made a full surrender of everything, God sanctified me, and now he keeps me all the time, and saves me to the uttermost, and now

“For a thousand tongues to sing
My great Redeemer’s praise,
The glories of my king;
The triumphs of his grace.”

I ever expect to praise his great and good name. “Redeemer—how I love to proclaim it!” It used to be that I could not get up and testify for my Saviour; but glory be to his holy name I can talk for him now any where. I just want to be led by him and do his will. I am so glad that I can say, Thy will be done, in my heart. Glory to his name.

I wish I had language to express and tell what the good Lord has done for me; but when we get to heaven and are clothed with the heavenly robes, then we can talk and sing praises forever. And now, before I close, I want to ask the blessing of God to accompany this book, and that many souls may be led from darkness to light, is my prayer, blessed Saviour.

Yours in Christ,

R. M. B.

EXTRACTED FROM THE EXPERIENCE OF REV.
J. H. COLLINS, (M.)

“Still I was not entirely sanctified, but felt

hungry for more grace. At last one evening I listened to a sermon upon the subject of sanctification. Under the living testimony the Holy Spirit flashed the truth upon my mind. I saw there was a second and distinct state which I had never entered. It was the crisis. I rose from my seat regardless of the opinions of others and made my confession of the need of entire sanctification, and humbly claimed to embrace it with all its consequences. I claimed the promise of God in relation to my own soul, and avowed, as He had declared, that "the blood of Jesus Christ cleanseth from all sin." As God had said it, so I would say it, and I there planted myself upon the promise for full salvation, and affirmed it to be a fact. I expected to feel much better, but when I came to examine myself, I felt worse. Rather there was a dearth or emptiness of feeling. It was a trying time. Still I avowed my sanctification was wrought according to the will of God.

This trial of faith continued about three days, when, while one evening engaged in public prayer, the power of The Highest overshadowed me. There was the sweetest and most satisfying sense of the Divine presence. Glory to God! He had given the witness. My soul bathed in the delightful rest of the Holy Ghost. Every member of my being was filled with the cloud of Glory. My soul was satisfied as never before. I

now realized that whereas I had been walking along the road to heaven, often begrimed with sweat and dust, now the King's chariot had halted near me, and I had stepped in where I could career along the highway of holiness. As I looked upon my robes of white, I felt satisfied with what God had done for me. I praised Him for all. In short, I rejoiced evermore, prayed without ceasing, and in everything gave thanks. But I cannot tell it all. Since that time my peace has flowed as a river. I have felt the presence of the adorable Saviour as an everlasting reality."

"O wondrous bliss, O joy sublime—
I've Jesus with me all the time."

REV. J. J. SMITH'S (M.) TESTIMONY.

In 1867, in Cumberland county, Kentucky, I was powerfully convicted of sin. I sought help wherever I could find it. I went to Poplar Grove to church and there I met the Rev. B. A. Cundiff. Praise the Lord for such a man full of faith and the Holy Ghost. He taught the way of salvation so plainly, my purpose was well established. I went home held family prayer every night and morning, prayed in secret every day. In the morning of the fourth Sunday in June, I went with Brother John Keen to Beech Grove; he preached; I prayed for the witness of the spirit but was too weak in faith. At 4 o'clock

p. m. the Rev. E. Right preached at Mrs. D. Fletcher's. I was powerfully converted, shouted aloud,—Peace on earth, good will to men and glory to God in the highest. God had already called me to preach. I held prayer and class meeting with good results.

I was received on trial in the Memphis Annual Conference at Brownsville, Tenn., in Nov., 1877. For nine years I have labored in the regular work. I have witnessed about sixteen hundred conversions, I always felt it a great privilege to be a witness for the dear Saviour. The Lord gave me victory on every battle field, but I was not wholly sanctified. I sought sanctification by works—from the time I was converted until July, 1885, when at Fulton, Ky., I heard the testimony of the Revs. W. B. Godbey, J. H. Collins and others testifying to sanctification by faith, additional light came into mind. The precious promises were no longer under a cloud. All things are possible to them that believe. I believed and was wholly sanctified. I have had fifteen months of a most blessed experience. Not a doubt, not a fear for “perfect love casteth out fear.”

I have preached entire sanctification in all my congregations this year. Some have been sanctified. Many are seeking the same. Have had over two hundred conversions as the result.
—Experience of Rev. J. J. Smith, of Clinton, Ky., Oct. 27, 1885.

REMARKS.

You will see, my Brother, from the foregoing testimonies, that all have not exactly the same experience, while there is a very manifest agreement of spirit manifested, and that spirit is the spirit of meekness, gentleness, faith and love, which is the Spirit of our Lord. We do not all give the same testimony, which is the stronger evidence in favor of this precious Bible doctrine. The apostles, in their account of the resurrection of Jesus, differ somewhat in their statements regarding his leaving Joseph's tomb, which has substantiated his rising from the dead. Had every one told the same thing, there might have been a shade of doubt about it. But by this apparent confliction, we are gainers and not losers. So in our testimony, you see a disagreement just enough to dispel your doubts, (if inclined to doubt) and to convince the skeptic (if not convict and convert him) of honesty at least on our part. However, in the main we are a unit—we exactly agree—and that is this: that our dear Lord and Saviour has power to SAVE FROM ALL SIN, and to SAVE ALL THE TIME if we but believe and trust him.

Furthermore we are agreed as to the manner of this cleansing that it is by FAITH. How could we disagree on this, when the word is so positive and clear on this "sanctified by faith that is in me."

If you have, my dear Brother, a desire for perfect love, holiness, sanctification, and I believe you have, ask your kind Father in heaven now for what you want, and he will give it to you; but ask in faith, for that that has not faith is sin. This hungering for righteousness is God-given, and not innate, and if he gives us the appetite he will give us the bread—Holiness. Amen.

CHAPTER XXIII.

GROWTH.

Some are in the faith, it seems, that we grow into the sanctified life by degrees, and that it is an impossibility to be cleansed at once. The faith that we are cleansed by degrees always carries along with it the doctrine of salvation by works. The idea is this, that we must continue in good work that we may, by this way, work ourselves into holiness—going up as a man climbs a ladder, by degrees. This is not God's plan. He has promised to save to the utmost. If we do it by our own strength we would have whereof to glory, but not before God. Growth is an excuse to serve the devil—to gratify our passions and pride, with the honest intention of becoming sinless some day, you know not when nor where. Why must you grow into the sanctified life, Brother? It is either because you are not willing to be made whole—and Holy now; or because God is not able to save you to-day. Which reason will you give?

Certainly you are bound to admit that the reasons you don't want to go over at once and possess this goodly land, you don't want to give up your (idols), sins. No doubt, the thought of you, a poor, frail mortal, being made whole at

once;—the devil telling you this almost fills you with despair. No sooner had the feet of the priests been dipped in the brim of the river, when Jordan was overflowing its banks, than the water was cut off from above and the people passed over right against Jericho. Move up, Brother, at once, trusting in the “Lord of all the earth,” and all these imaginary demons will scamper off to their own dark kennels.

After you enter the sanctified state every victory may be yours. God will fight your battles.

Some have gotten into the faith that in the sinless state we will grow no more—but this is a mistake, for we are then just then prepared to grow. Your corn never grows so well as when all the weeds are out of it. We are then just prepared to develop and to help our poor weak Brother to go on to PERFECTION.

Now that there is sanctification by faith—in a moment—and without works, the poor man that died on one side of Jesus proves. They were receiving “the due reward of their deeds” (as one testified) and in this condemned and dying condition the robber calls on his dying Lord, who hears his prayers and promises that he should be with Him that day in paradise. This man had no time to grow into a state of holiness, nor had he time to work out his sanctification. The work was done and done at once

in the robber's case on the cross.

Isaiah cried out, "I am undone for, for I am a man of unclean lips." The seraphine touched his lips with the live coal and said, "Lo, this has touched thee and thine iniquities are taken away and thy sins purged." The work was quickly done. THEN flew, right then, one of the burning ones—seraphine. O, Brother! What can move faster than one of these six-winged-seraphs? The living creatures that Ezekiel saw had only four wings, and he says of them. "And the living creatures ran and returned as the appearance of a flash of lightning!!" If the four-winged-creatures made their errand as a flash of lightning we are lost in amazement at the movements of the six-winged-seraphine. Then flew one of the seraphine!! Away, then, with the doctrine of growing by degrees out of our sins. This ignis fatuus may lead you into the lake of fire and brimstone, and leave you to writhe in despair with undying worms.

Our dear Lord needs no time but now to wash you and make you whiter than snow.

While Daniel was praying and confessing, the man! Gabriel, was caused to "fly swiftly" to comfort him.

We read that in a moment—in the twinkling of an eye! the dead shall be brought to life and the living changed!! And you want time to grow!!

He which testifieth these things saith, "Sir, I come quickly; Amen. Even so come Lord Jesus."—Rev.

CHAPTER XXIV.

HOW IS MAN ?

The Theologians ! of modern times have gotten into faith that man is a trinality in his nature—that is that he is threefold, Spirit, soul and body. This I utterly denounce. I have looked close in the word and fail to find out man's trinity. This would make man like his Maker—trinal. The brute, I understand to be a unit, man binary or two-fold, and God a trinity. Father—Son—and Holy Spirit.

The question now is How is man ? I say, binary. See him in his creation. The first man was "CREATED"—made of nothing. The last man was "FORMED of the dust of the earth."

The first man had nothing to do, but had "dominion over the fowls of the air and over the beasts of the earth, over the fishes of the sea, and over every herb bearing fruit." He was a mighty ruler and had for his realm the earth and sea—and dominion over all things therein—animate and inanimate.

The last man "formed of dust" was restricted to the limits of Eden.

He had to "dress and keep the garden"—had to labor. He could not, as the first man, ("created.") eat of every herb. He might eat of

all the trees save one, "The tree of the knowledge of good and evil."

"In the image and likeness of God," the first man was—"created," but this is not so said of the second man—"formed of the dust." There is no account of a creation of a third man in man, so we see that in his creation he is binary. May we not reasonably say that the "created" or first man was the soul or spirit, and that the man "formed" was the temporal or material man? Man is two-fold and the account of his creation is repeated.

How is man? See him in his nature. In him is the positive and the negative—the material and the immaterial. His passions go forth in pairs. He loves or hates. He weeps or he rejoices. He is in ease or he is in pain, &c.

But where in man is the inner man? I might first name the face as the place to find the soul or spirit, for here are all the senses centered. How common the saying, "You could almost see his soul in his eyes."

Some have ascribed it a place in the brain, about the cerebrum and the cerebellum, for from thence it seems the various parts of the body are controlled.

Some have said, with some degree of reason too, that the heart was the seat of the soul, for in the word one is named often when the other is intended as, "I will take away the hard and

stony heart out of thy flesh and will give you a heart of flesh." And again, "With the heart man believeth unto righteousness"—"The heart is deceitful above all things and desperately wicked."

Others, not without reason, have said that the blood was the soul. For in the scripture it is said, "Thou shalt not eat the blood for it is the life of the flesh." Lev., 17 : 11 : 12.

Finally others have said that the soul or spirit was in every part of man—in his heart, head, hands and feet—in all and in every part of him, which I most believe; for St. Paul says, "There is a natural body and there is a spiritual body."—1 Cor., 15, 44. After our Lord's resurrection when he appeared to the disciples they were affrighted, supposing they had seen a spirit. Our Lord said, "A spirit hath not flesh and bones;" conveying the very idea of a "spiritual body."

Now, my dear Brother, here is the idea. If the spiritual man be in every part of man, which I believe is most generally accepted, and he (the spiritual man) be pure and holy is it not reason itself that every part of the material man be pure and holy—sanctified and meet for the master's use? O! Brother, how plain; may Jesus help you, and help you right now to be made whole—to be saved from all sin. Reader, pray for sanctification—for faith to believe all that Jesus has promised. Glory to his holy name.

In the account of men's creation and formation above quoted, I simply ask if it may not be that the "created" man answered to or was the spiritual man, while the man formed was the material man. The first man was "created," made of nothing; the second man "formed" was made of the dust of the earth. See Gen. 1st and 2nd chapters. We might suppose that the first man was the fountain from which flowed the inhabitants of Nod, where Cain found his wife; and we might suppose on to time's end, regarding the double creation. I only suppose with some degree of reason.

CHAPTER XXV.

HOW I WAS EXCLUDED FROM THE BAPTIST CHURCH.

Dear Brother, I was excluded from the Baptist church for the doctrine taught in this little book, in the most uncereemonious and unlawful way. Prior to the publication of this little book, I had published a pamphlet on the same subject, which brought upon the writer the anathemas of some Baptist—upon which I told the pastor of the church of which I was a member, to try me if I was a heretic! as I had been called, and that I was no Baptist if Baptist did not believe in holiness; but no trial came. Why I was denied a fair trial and hearing I can't tell, the Lord knoweth. I am willing to suffer for his name sake.

However, in my absence—(no committee ever having called on me nor was I cited in any way to trial), I was arraigned as a heretic and turned out without the least chance of defence and no one to plead my cause! And then in the most uncharitable way advertised by the church papers over the south and west as a “heretic” and “arch heretic;” all for the doctrine taught in this book —“Holiness!”

The “Recorder,” of Louisville, Ky., came out about this way:

“Elder Thos. Wadlington, of Fulton, Ky., has been excluded from the church at that place

for heresy, and is now somewhere in Texas trying to convince the people that he is a sinless man."

We are certainly right in concluding that Baptist do not believe in Holiness if the Recorder may speak for the church, as it don't seem to think that man can be sinless.

Nothing but mobocracy deals with a man as I was dealt with by people professing to be a church!—yes the church! and the ONLY and TRUE CHURCH (!!) I will say, however, that there were quite a number of the members of the church who denounced the way in which I was dealt with as "unfair, unscriptural and as anything but christain in spirit."

Having started to Zion when but a lad, uniting with the church—the M. E. church, South—and afterwards with the Baptist church believing its teachings to agree nearest with the Bible. I was fearful I would do something that would exclude me from the church, but the storm came in the opposite direction from the way I expected it. I, like Joseph, was sold by my brethren, but God was with him in Egypt and so I am sweetly resting in the Lord, with my face heavenward and heart and treasures there. I love everybody and pray for my persecutors—The Lord save them.

Now, my beloved and dear Brother, if you want to know what heresy is with some "Landmark Baptist" read this little book.

In conclusion, my Brother, I am—where a

sufficient number can be had—organizing what we call “Holiness Associations” on the principles following:

ARTICLE I—CONDITIONS OF MEMBERSHIP.

Any may come into this Association who feel they are holy or sanctified now, or those who are praying earnestly to be made so in this life.

ARTICLE II—WHO MAY BECOME MEMBERS.

Any may come into this Association who are members of any church, or those who are not nor ever have been members of a church.

ARTICLE III.—BAPTISM.

Any that are satisfied with their baptism, no matter how or when they received it so they are honestly persuaded that they have there and then complied with God’s holy word, may come into this Association.

ARTICLE IV.—OFFICERS.

There shall be three officers in each Association. First, a leader, who shall either lead the meeting or appoint some one to do so. Next, there shall be a Secretary, who shall record the names of all members received, of those that are lettered off, expelled, or die. Finally, a Treasurer, who shall take care of all free-will offerings either from members or friends of this Association.

ARTICLE V.—TIME OF MEETING.

This Association shall meet weekly on any

day and at any hour most convenient to the members.

ARTICLE VI.—MEETINGS, HOW CONDUCTED.

Generally by reading a part of God's Word, prayer, and holy testimony: also singing such songs as agree with the teachings of the Bible. All the members are expected to take part in some one of these forms of devotion.

ARTICLE VII.

Members of churches who are members of this Association should remain loyal to their churches if permitted so to remain.

ARTICLE VIII.—ASSESSMENTS.

No assessments shall be made for any interest in this association.

ARTICLE IX.—SALARIES.

No charges shall be made by any officer of this association, for services rendered.

ARTICLE X.—OFFERINGS.

All offerings shall be made voluntarily and of a free-will as God has prospered the giver.

ARTICLE XI.—OFFERINGS, HOW APPLIED.

The offerings of every association shall be the property of that association, and shall be applied in any way that is holy and charitable, that the majority of the members think best.

ARTICLE X11.—WITHDRAWAL FROM A MEMBER.

Unholy words or ways, after a charitable and

faithful consideration of the case, may be cause sufficient for exclusion, on a vote of a two-thirds majority of the members.

ARTICLE XIII—THE NAME.

This Association shall be known as and called the Holiness Association, at such and such a place.

APOLOGY.

I know of no better thing to do, my Brother, than pursue this plan of organizing these associations, my condition certainly impells me this way, and the condition of the churches demand it. Certainly no church should object to its members joining this association, since they permit them to join the Masons and other orders not Ecclesiastical.

I haven't time to speak specially on the "condition" of the church referred to above, but simply say since moneyed men often run the church, and not the spiritual, and since Holiness has become a cause of exclusion from the church, and since most all churches have adopted the "assessment" plan to defray her expenses, certainly this condition demands a remedy.

The way in which I have been treated by the Baptist in THESE PARTS, from all I can learn, is but a repetition of the way in which Eld. Thos. L. Garret was served some forty years ago—who long since has gone to his reward.

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ABBREVIATIONS.

The letter **B** stands for Baptist—the letter **M** for Methodist.

Errata.

On page 9, fourth line from bottom after "bird," insert comma and read "the bat has been pronounced neither bird nor beast."

On page 36, tenth line from top, read "being" instead of "begin."

Also same page thirteenth line from top, read "confronts" instead of "conforts."

On page 101, first line, read "surely" for "sir"

HOLINESS

UNTO THE

 LORD. 



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